

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Qad* (*verily and affirmatively*) prospered the believers.	قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ﴿١﴾
2. Who[r] they (*are*) in their Prayer[w] *khashe'oona*[1] (*they who: totally subdued their body, sight and sound/solemnly bow in the Prayer*).	ٱلَّذِينَ هُمْ فِي صَلَاتِهِمْ خَٰشِعُونَ ﴿٢﴾
3. And who[r] they (*are*) *a'n* (*regarding*) the frivolity (*are*) shunners.	وَٱلَّذِينَ هُمْ عَنِ ٱللَّغْوِ مُعْرِضُونَ ﴿٣﴾
4. And who[r] they for the *Zakatey*[w2] (*prescribed percentage of personal possessions*)[w] (*are*) doers.	وَٱلَّذِينَ هُمْ لِلزَّكَوٰةِ فَٰعِلُونَ ﴿٤﴾
5. And who[r] they for their *foro'je* (*orifices/private-parts*) (*are*) keepers-up[3].	وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ ﴿٥﴾
6. Except on their spouses[4] (*husbands/wives*) or what possessed their *ayma'ne* (*right-hands*), then verily they (*are*) other than *maloomeena*[5] (*they who are blameful*).	إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾
7. So whoever *ebtagha*[6] ([*he*] *earnestly-quested*) beyond *tha'leka* (*afar-that-it/*)[x] then those they (*are*) the aggressors.	فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ ٱلْعَادُونَ ﴿٧﴾
8. And who[r] they (*are*) for their *amanat'e*[w] (*pledges/duties-/responsibilities*)[w] and covenant(*are*) shepherds they[z].	وَٱلَّذِينَ هُمْ لِأَمَٰنَٰتِهِمْ وَعَهْدِهِمْ رَٰعُونَ ﴿٨﴾
9. And who[r] they over their Prayers[w] (*are*) they[z] keep-up[7].	وَٱلَّذِينَ هُمْ عَلَىٰ صَلَوَٰتِهِمْ يُحَافِظُونَ ﴿٩﴾
10. Those, they (*are*) the inheritors.	أُوْلَٰٓئِكَ هُمُ ٱلْوَٰرِثُونَ ﴿١٠﴾
11. Who[r] inherit they[z] the *Ferdawsa*[w] (*highest part of Paradise*)[w] they (*are*) in it[w] immortals.	ٱلَّذِينَ يَرِثُونَ ٱلْفِرْدَوْسَ هُمْ فِيهَا خَٰلِدُونَ ﴿١١﴾
12. And *laqad* (*verily, already and affirmatively*) We created the mankind from an essence[w] of mud.	وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ مِن سُلَٰلَةٍ مِّن طِينٍ ﴿١٢﴾

---

[1] The word "**خاشعون**," = *khashe'oon*, is *plural*, *masculine*, *subjective noun*, with *no* English equivalent available for it *per se*! The word "**خشوع**" in "**خاشعون**," = *khashe'oon* involves more than just "*humbleness*" or "*submission*" as that suggests *bodily* or *attitudinal* behavior! However, "**خشوعً**" denotes *submission* or *subduing* of *sight* and *sound* as well! So "**الخاشعون**" are those who had totally *subdued their body, sight and sound*! Also some time "**الخاشعون**" = they who bow in the Prayer! See **البصائر** and **اللسان**!

[2] See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*!

[3] The word "**حافظون**" is rooted in "**حفظ**" which is to "kept-up" not just "kept, or maintained," or even "guarded!" *Merriam Webster's Dictionary* puts "keep up" as: "to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*!" (*Emphasis is added*)!

[4] The words "**زوج**" or its plural "**أزواج**" = "*husband*" or "*wife*" and "*husbands*" and "*wives*" respectively!

[5] The word "*maloomeen*"= "**ملومين**," is a masculine plural objective noun!

[6] The word "**طلب حثيثا**" ="**إبتغى**" meaning: *earnestly quested*!

[7] See footnote 3 above only for **يحافظون**!

13. Afterwards We made him *nuttfatan*[8] (*sperm-drop*)[w] in *qararen* (*sink-abode*) *makeenen*[9] (*firmly stable*).	ثُمَّ جَعَلْنَٰهُ نُطْفَةً فِى قَرَارٍ مَّكِينٍ ١٣
14. Afterwards We created the *nuttfata*[10] (*sperm-drop*)[w] *alaqa’tan*[11] (*adherent-suspender/blood-clot*)[w]; then We created the *alaqata* (=*alaqa’tan*) *mudhghatan* (*flesh-morsel*)[w]; then We created the *mudhghata* (*blood-clot*)[w] bones; then We clothed the bones a fleshen; afterwards We established/fashioned him another creation; so *tabaraka*[12] (*Allah is exclusively, firmly, iteratively and immensely elevated*) Allah, *ahsa’no*[13] (*perfecter and beautifuler*) (*of*) the creators.	ثُمَّ خَلَقْنَا ٱلنُّطْفَةَ عَلَقَةً فَخَلَقْنَا ٱلْعَلَقَةَ مُضْغَةً فَخَلَقْنَا ٱلْمُضْغَةَ عِظَٰمًا فَكَسَوْنَا ٱلْعِظَٰمَ لَحْمًا ثُمَّ أَنشَأْنَٰهُ خَلْقًا ءَاخَرَ ۚ فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَٰلِقِينَ ١٤
15. Afterwards verily you[b] after *tha’leka* (*afar-that-it/*)[x] surely you[z] (*are*) *mayye’toona* (*eventually dying*).	ثُمَّ إِنَّكُم بَعْدَ ذَٰلِكَ لَمَيِّتُونَ ١٥
16. Afterwards verily you[b] The *Qeyamatey’s*[w] (*Judgment’s*) Day[x] (*are to be*) resurrected[14].	ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيَٰمَةِ تُبْعَثُونَ ١٦
17. And *laqad* (*verily, already and affirmatively*) We created above you[b] seven *ttara’eqaa*[15] (*stretches*[w]/*heavens*[w]) and We were not, *a’n* (*regarding*) the creation, neglectors.	وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَآئِقَ وَمَا كُنَّا عَنِ ٱلْخَلْقِ غَٰفِلِينَ ١٧
18. And We descended from the sky[w] water[x] by *qa’da’ren* (*measure*); then We settled it[x] in the Earth[w]; and verily We (*are*) on an undoing [by] it[x16] surely (*are*) *Qadiroona*[17] (*We-Who are capable of: giving/doing/-enforcing/influencing*).	وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءًۢ بِقَدَرٍ فَأَسْكَنَّٰهُ فِى ٱلْأَرْضِ ۖ وَإِنَّا عَلَىٰ ذَهَابٍۭ بِهِۦ لَقَٰدِرُونَ ١٨
19. Then We established for you[b] by it[x] gardens[w] of date-palms[w] and grapes[18] for you[b] in it[w] many[w] fruits[w] and from it[w] you[z] eat.	فَأَنشَأْنَا لَكُم بِهِۦ جَنَّٰتٍ مِّن نَّخِيلٍ وَأَعْنَٰبٍ لَّكُمْ فِيهَا فَوَٰكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ١٩
20. And a tree[w] springs out from *Ttoo’re* (*Mount*) *Sinai*, sprouts[w] by the oil and a *sebghen*[19] (*the appetizing agent which make food more palatable*) for the eaters.	وَشَجَرَةً تَخْرُجُ مِن طُورِ سَيْنَآءَ تَنۢبُتُ بِٱلدُّهْنِ وَصِبْغٍ لِّلْءَاكِلِينَ ٢٠

---

[8] The word “**نطفة**” in the text has at lest *two* distinct meanings: (1) a *drop of pure or clear water*, (2) *drop of semen*! Clearly, and Allah knows best, here “**نطفة**” is the male semen!

[9] The word “**مكين, = على وزن فعيل**”, hence affirming the *intensity* of its *status or activity*, so for lack of a corresponding word “*firmly*” is used to *accentuate the stability* of this abode or lodging, i.e. the womb!

[10] See footnote 3582 above regarding *sperm-drop*!

[11] The word “**علقة**” = “*adherent-suspender*,” = that which *adheres as suspender* or “*clot*” in *both Arabic and English* “**علقة**” or “*adherent-suspender/clot*” could be of *any* thing! But in this case of “*bloody nature*” perhaps it is “*the mass of the zygote*” (the *union of the sperm and an ovum before its cleavage*)!

[12] See the *Lexicon* attached to this *Translation* for this important word “**تبارك**!” In summary: *Tabaraka* (*Allah is exclusively, firmly, iteratively and immensely elevated*)!

[13] There is no English word for **أحسن** =*ahsane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

[14] The word “**بعث**” in “**تبعثون**” carries *several meanings*, among them: *sent*, *arouse*, *resurrected*, and *prompted*!

[15] The word “**طرائق**” in the text has several meanings: (1) *ways*, (2), stretches (*Heavens*) (3) *conditions*, (4) *conducts*, (5) *denomination of faith*! But, Qur’anic commentators say, in this context, stretches “*Heavens*” is most likely! See **القرطبي**!

[16] Here the word “*by*” means *of*! See **مغني اللبيب، لابن هشام**!

[17] The word “**قادرون**” is *masculine, plural, subjective noun*, meaning: (1) *Causers of Fate*, (2) *We-Who are capable of: giving, doing, enforcing, or influencing*!

[18] Invariably throughout The Qur’an when the reference is made to the “**النخل و الأعناب**” the mention of the *date-palm* is openly stated but with respect to the *grapevine* , known in Arabic as “**الكرم**,” *never ever* the mention of the “*grapevine per se* is stated; but the reference is made only to the *fruit itself*, i.e. the *grapes*!” In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which *directs* the believers *not* to refer to “**شجرة العنب**” known as “**الكرم**,” because surely the “**الكرم**” *is the Muslim*! And in another narration: verily only that “**الكرم**” *is the heart of the believer*! See **نزهة المتقين؛ شرح رياض الصالحين**. See the attached list of *References*.

21. And verily for you[b] in the *an'aame*[w] (*cattle/camel/-sheep/goat*)[w] surely (*is*) an *ebratan*[w] (*an instructive-example/parable*)[w]; We avail (*for*) you[b] (*to*) drink[20] of what (*is*) in its[w] bellies[x] and for you[b] in it[w] many benefits and from it[w] you[z] eat.	وَإِنَّ لَكُمْ فِي ٱلْأَنْعَٰمِ لَعِبْرَةً نُّسْقِيكُم مِّمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَٰفِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ٢١
22. And on it[w] and on the *folke*[x] (*ship/ships*)[x] you[z] (*are being/to be*) carried.	وَعَلَيْهَا وَعَلَى ٱلْفُلْكِ تُحْمَلُونَ ٢٢
23. And *laqad* (*verily, already and affirmatively*) We sent *Noohan* (*Noah*) to his people; then said [*he*]: O, my people let-worship you[z] Allah, not for you[b] of an *elahen* (*a deity*) other than Him; do then not *tattaqoona* (*you reverentially guard not to displease Allah*).	وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦ فَقَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ أَفَلَا تَتَّقُونَ ٢٣
24. Then said the chiefs, who[r] unbelieved they[z] of his people: not this except a human like you[b]; [*he*] wants to *yatafadhdhala*[21] (*have favor: superiority-/munificence*) over you[b]; and had Allah willed surely [*He*] (*would have*) descended angels; we heard not by this in our fathers, the [firsts] (*ancients*).	فَقَالَ ٱلْمَلَؤُا۟ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦ مَا هَٰذَآ إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَن يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَآءَ ٱللَّهُ لَأَنزَلَ مَلَٰٓئِكَةً مَّا سَمِعْنَا بِهَٰذَا فِىٓ ءَابَآئِنَا ٱلْأَوَّلِينَ ٢٤
25. *En* (*not*) he except a man by him a *jennaton* (*insanity-/stroke of Jinn*)[w]; so let-await you[z] by him until a while.	إِنْ هُوَ إِلَّا رَجُلٌۢ بِهِۦ جِنَّةٌ فَتَرَبَّصُوا۟ بِهِۦ حَتَّىٰ حِينٍ ٢٥
26. Said [*he*]: O, my Lord, let-succor me [*You*[s]] by what they[z] denied [*me*][22] .	قَالَ رَبِّ ٱنصُرْنِى بِمَا كَذَّبُونِ ٢٦
27. Then We revealed[23] to him that *issna'a*[24] (*let-carefully craft* [*you*[s]]) the *folka*[w] (*ship*)[w] by Our Eyes and Our revelation; then if Our command came and *fa'ra* (*gushed forth*) the oven, then let-insert[25] [*you*[s]] in it[w] of each pair[26] two and your[t] family[w] except whom[p] preceded on him the say of them; and let-not address Me [*you*[s]] in whom[r] *dhalamo*[27] (*they*[z] *wronged*) verily they (*are*) *mughraghoona*[28] (*ones to be drowned*).	فَأَوْحَيْنَآ إِلَيْهِ أَنِ ٱصْنَعِ ٱلْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا فَإِذَا جَآءَ أَمْرُنَا وَفَارَ ٱلتَّنُّورُ فَٱسْلُكْ فِيهَا مِن كُلٍّ زَوْجَيْنِ ٱثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ ٱلْقَوْلُ مِنْهُمْ وَلَا تُخَٰطِبْنِى فِى ٱلَّذِينَ ظَلَمُوٓا۟ إِنَّهُم مُّغْرَقُونَ ٢٧

---

19 The word "*sebghen*"= "**صِبغ**," has *no* English equivalent! It means: "**أُدام**," i.e. that which is *mixed* with the *food* (e.g. *vinegar, oil, pickles, meat etc*) to make it *savory*, so *appetizing* it can be *swallowed well or eaten deliciously*!

20 The word "**نُسقيكم**" *rooted* in "**أسقى**" and *not* "**سقى**!" And "**أسقى**" means *availed (liquid) for drinking*! See **الراغب**!

21 The word "*yatafadhdhala*"= "**يتفضّل**" has at least two distinct meanings may be relevant here, and Allah knows best! (1) Appears *to be ever trying to overtop/be superior*, or (2) appears *to be ever being beneficent*!

22 The letter "**نُ**" in "**كذّبون**," by Arabic (*linguistic*) Rule, is called "**نون الوقاية او العماد، حيث لا يُستَغنى عنها**" which *precedes the speaker's pronoun* "**ي**!" The speaker's pronoun "**ي**" in "**كذّبون**" is *omitted*, for "**التخفيف**," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See **إعراب القرآن، لمحمود صافي**

23 The word "**أوحى**" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*)! And "**الوحي**" is *fire* or *king*! See **اللسان**!

24 The word "**اصنع**" is rooted in the verb "**صنع**," which means (1) *carefully* chose, or (2) *carefully* crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal! However "*craft*" means: *make* or *construct* (something) in a manner suggesting *great care* and *ingenuity*!

25 The word "**أسلك**" means: insert, i.e. introduce!

26 The word "**زَوج**" *strictly and linguistically* speaking means (1) *pair*, (2) *husband* or *wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen, (5) *hue* (color). And quite relevant to the word "**زَوج**" is its *plural*: (1) "**أزواج**," which could *also* mean: (2) *similars*, i.e. the *look-likes*!), (3) *hues*! See **اللسان**!

27 See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**ظلم**"= "*wronged*!"

28. So if *istawayta* (*set you*^{h}) you^{s} and who^{p} (*are*) with you^{g} on the *folke*^{w} (*ship*)^{w} then let-say [*you*^{s}]: the praise (*is*) for Allah, Who *najjana* ([*He*] *iteratively delivered us*) from the people, the *dha'lemeena*[29] (*injustice-doers*).	فَإِذَا ٱسْتَوَيْتَ أَنتَ وَمَن مَّعَكَ عَلَى ٱلْفُلْكِ فَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى نَجَّىٰنَا مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ٢٨
29. And let-say [*you*^{s}]: my Lord let-descend/install me [*You*^{s}] a blessed descending/installing and You^{s} (*are*) *khayro* (*choicer/superior/worthier*) (*of*) the *munzeleena*[30] (*Installers/hospitality Giver*).	وَقُل رَّبِّ أَنزِلْنِى مُنزَلًا مُّبَارَكًا وَأَنتَ خَيْرُ ٱلْمُنزِلِينَ ٢٩
30. Verily in *tha'leka* (*afar-that-it/*) ^{x} surly (*are*) *Aya'te*^{w} (*signs/roofs*); and *en* (*surely*) We were certainly essaying.	إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ وَإِن كُنَّا لَمُبْتَلِينَ ٣٠
31. Afterwards We established from after them a generation (*of*) others.	ثُمَّ أَنشَأْنَا مِنۢ بَعْدِهِمْ قَرْنًا ءَاخَرِينَ ٣١
32. So we sent in them a messenger of them: that let-worship you^{z} Allah; not for you^{b} of an *elahen* (*a deity*) other than Him; do then not *tattaqoona* (*reverentially guard you*^{z} *to displease Allah*).	فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِّنْهُمْ أَنِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ أَفَلَا تَتَّقُونَ ٣٢
33. And said the chiefs of his people who^{r} unbelieved they^{z} and denied they^{z} by the Hereafter's^{w} *lega'a* (*meeting*), and We luxuriated them in the life^{w} (*of*) the world^{w}: not this except a human like you^{b} [*he*] eats of what you^{z} eat of [it^{x}] and drinks [*he*] of what you^{z} drink.	وَقَالَ ٱلْمَلَأُ مِن قَوْمِهِ ٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِلِقَآءِ ٱلْءَاخِرَةِ وَأَتْرَفْنَٰهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا مَا هَٰذَآ إِلَّا بَشَرٌ مِّثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ٣٣
34. And *la'en* (*indeed if*) you^{c} obeyed a human like you^{b} verily you^{b} then surely (*are*) losers.	وَلَئِنْ أَطَعْتُم بَشَرًا مِّثْلَكُمْ إِنَّكُمْ إِذًا لَّخَٰسِرُونَ ٣٤
35. Is [*he*] promising you^{b} that you^{b} if died you^{c} and you^{c} were *tora'ban* (*crushed sand*) and bones that you^{b} *mukhrajoona*[31] (*you*^{z} *are be: emerged/resurrected*).	أَيَعِدُكُمْ أَنَّكُمْ إِذَا مِتُّمْ وَكُنتُمْ تُرَابًا وَعِظَٰمًا أَنَّكُم مُّخْرَجُونَ ٣٥
36. Far-flung, far-flung, for what you^{z} (*are being*) promised.	۞ هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ ٣٦
37. *En* (*not*) it^{w} except our life^{w} (*of*) the world^{w} we die and we live and not we surely (*are*) *mub'ootheena*[32] (*ones to be resurrected*).	إِنْ هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ٣٧
38. *En* (*not*) he except a man *iftra* ([*he*] *crafted a lie for fraudulent end*) on Allah a lie; and not we (*are*) for him surely believers.	إِنْ هُوَ إِلَّا رَجُلٌ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا وَمَا نَحْنُ لَهُۥ بِمُؤْمِنِينَ ٣٨

---

[28] The word "*mughraghoon*"= "**مغرقون**," is an *objective, masculine, plural noun*! No English equivalent for it!

[29] The "**ظالمين**" = "the injustice-doers," as "**الظلم**" = "injustice!" See the *Lexicon* attached to this *Translation*!

[30] The word "**المنزلين**," is a masculine, plural, subjective noun, meaning: installers, i.e. he who sets in position, or giver of hospitality!

[31] The word "*mukhrajoon*" is *subjective, masculine, plural noun*!

[32] The word "*mub'otheen*"=is an *objective, masculine, plural* noun, meaning *ones to be resurrected*, for which there is *no* English equivalent!

39. Said [*he*]: my Lord let-succor me [*You*[s]] by what they[z] denied[33] [*me*].	قَالَ رَبِّ ٱنصُرْنِي بِمَا كَذَّبُونِ (٣٩)
40. Said [*He*]: after[34] a little surely assuredly[35] become they[z] regretters.	قَالَ عَمَّا قَلِيلٍ لَّيُصْبِحُنَّ نَـٰدِمِينَ (٤٠)
41. Then took-she[y] them the shriek-she[y] by the right; then We made them a scum; so away for the people, the *dha'lemeena*[36] (*injustice-doers*).	فَأَخَذَتْهُمُ ٱلصَّيْحَةُ بِٱلْحَقِّ فَجَعَلْنَـٰهُمْ غُثَآءً ۚ فَبُعْدًا لِّلْقَوْمِ ٱلظَّـٰلِمِينَ (٤١)
42. Afterwards We established from after them generations (*of*) others.	ثُمَّ أَنشَأْنَا مِنۢ بَعْدِهِمْ قُرُونًا ءَاخَرِينَ (٤٢)
43. Neither precedes [w] of *Ummaten*[w] (*people/ community*) [w] its[w] *ajala*[37] (*term-limit*) and nor *yasta'akherona*[38] (*slacken tarrying they*[z]).	مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَـْٔخِرُونَ (٤٣)
44. Afterwards We sent Our messengers consecutively; everywhen came[x] *Ummatan*[w] (*people/ community*) [w] its[w] messenger denied him they[z]; then We (*caused*) some of them follow some; and We made them *ahadeetha*[39] (*instructive lores*); so far-away for a people not believing.	ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَا ۖ كُلَّ مَا جَآءَ أُمَّةً رَّسُولُهَا كَذَّبُوهُ ۚ فَأَتْبَعْنَا بَعْضَهُم بَعْضًا وَجَعَلْنَـٰهُمْ أَحَادِيثَ ۚ فَبُعْدًا لِّقَوْمٍ لَّا يُؤْمِنُونَ (٤٤)
45. Afterwards We sent *Mosa* (*Moses*) and his brother *Haroona* (*Aaron*) by Our *Aya'te*[w] (*miracles/ signs/ proofs*) and an authority manifester.	ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَـٰرُونَ بِـَٔايَـٰتِنَا وَسُلْطَـٰنٍ مُّبِينٍ (٤٥)
46. To Pharaoh and his chiefs; then *istakbaro*[40] (*they*[z] *affirmed their*[n] *prideful haughtiness*) and they[z] were a people highs.	إِلَىٰ فِرْعَوْنَ وَمَلَإِي۟هِۦ فَٱسْتَكْبَرُوا۟ وَكَانُوا۟ قَوْمًا عَالِينَ (٤٦)
47. So said they[z]: do we believe for a twain humans like us while their people (*are*) for us slaves/slaving.	فَقَالُوٓا۟ أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَـٰبِدُونَ (٤٧)
48. So denied they[z] them both, thus they[z] were of the *muhlakeena*[41] (*had been perished they*).	فَكَذَّبُوهُمَا فَكَانُوا۟ مِنَ ٱلْمُهْلَكِينَ (٤٨)
49. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*accorded We*) *Mosa* (*Moses*) the book, *la'alla* (*craving currently unavailable deed that, perhaps*) they *yahtadoona* (*they*[z] *find and accept the divine-guidance*).	وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَـٰبَ لَعَلَّهُمْ يَهْتَدُونَ (٤٩)

---

[33] The letter "ن" in "كذّبون," by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يُستَغنى عنها" which *precedes the speaker's pronoun* "ي!" The speaker's pronoun "ي" in "كذّبون" is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي

[34] See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition عن!

[35] The "ل" in "ليصبحنّ" is a *juratory*" ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, expressed by "*assuredly*"!

[36] The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice!" See the *Lexicon* attached to this *Translation*!

[37] The word "الأجل" means term-limit, see اللسان!

[38] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

[39] The word "*ahadeeth*"= "أحاديث" has *several* meanings: (1) dreams and their related events, (2) plural of "*Hadeeth*" which means any saying or statement of The Prophet (SAWS), (3) lores expounding upon the *instructive examples of the people of the ancients for admonition or exhortation*, (4) statements by people!

[40] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

[41] The word "*muhlakeen*"= "مهلكين," is an *objective, masculine, plural noun*, meaning: the *ones who were perished*!

50. And We made *Mariama's* (*Mary's*) son and his mother an *Aya'tan*[w] (*miracle/ sign/ proof*); and We lodged/-retreated them both to a leveled-height[w42] possessor[w] (*of*) a quietude and *ma'eenen* (*ever-flowing*).	وَجَعَلْنَا ٱبْنَ مَرْيَمَ وَأُمَّهُۥٓ ءَايَةً وَءَاوَيْنَٰهُمَآ إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ ٥٠
51. O, you the messengers, let-eat you[z] of the goodies[w43] and let-you[z] work righteously; verily I am by what you[z] work (*is*) Omniscient.	يَٰٓأَيُّهَا ٱلرُّسُلُ كُلُوا۟ مِنَ ٱلطَّيِّبَٰتِ وَٱعْمَلُوا۟ صَٰلِحًا ۖ إِنِّى بِمَا تَعْمَلُونَ عَلِيمٌ ٥١
52. And verily this[w44] your[n] *Ummato*[w] (*community*)[w] (*is*) an *Ummatan*[w] one-she[y];[45] and I am your[n] Lord, so *ettagon'e*[46] (*let you[z] reverently guard against* [*My*] *displeasure*).	وَإِنَّ هَٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً وَأَنَا۠ رَبُّكُمْ فَٱتَّقُونِ ٥٢
53. Then *taqatta'ao*[47] (*they*[z] *iteratively cut/ severed*) their matter[48] among them *zuboran*[49] (*books/ pieces*); every party by what *laday*[50] (*directly and possessively for*) them (*are*) revelers/ rejoicers.	فَتَقَطَّعُوٓا۟ أَمْرَهُم بَيْنَهُمْ زُبُرًا ۖ كُلُّ حِزْبٍۭ بِمَا لَدَيْهِمْ فَرِحُونَ ٥٣
54. So *thar* (*let-*[*you*[s]]*: forsake*) them in their abyss[w51] (*of ignorance*) until a while.	فَذَرْهُمْ فِى غَمْرَتِهِمْ حَتَّىٰ حِينٍ ٥٤
55. Do they[z] reckon only that We extend (*to*) them by it[x] of a possession and sons.	أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِۦ مِن مَّالٍ وَبَنِينَ ٥٥
56. [*We*] mutually fleet[52] for them in the *khayra'tey* (*desirable-traits of worthiness and goodness*), rather not perceive they[z].	نُسَارِعُ لَهُمْ فِى ٱلْخَيْرَٰتِ ۚ بَل لَّا يَشْعُرُونَ ٥٦
57. Verily who[r] they (*are*) of their *khashya'te* (*reverent-fear*)[w] (*of*) their Lord (*are*) *mushfegoona* (*they who are in disquiet*).	إِنَّ ٱلَّذِينَ هُم مِّنْ خَشْيَةِ رَبِّهِم مُّشْفِقُونَ ٥٧
58. And who[r] they (*are*) by their Lord's *Aya'te*[w] (*miracles/ signs/ proofs*) believe they[z].	وَٱلَّذِينَ هُم بِـَٔايَٰتِ رَبِّهِمْ يُؤْمِنُونَ ٥٨
59. And who[r] they (*are*) by their Lord not they[z] partner (*deities*).	وَٱلَّذِينَ هُم بِرَبِّهِمْ لَا يُشْرِكُونَ ٥٩

---

[42] The word "ربوة"= a plateau; "ذات"= having; "قرار," has at least *two* distinct meanings: (1) "bowl-shaped depression in the surface of the land"= "*basin*," or (2) "*shelter*," in the sense of a quiet abode!

[43] The word "طيبات" = "goodies" = "goodies, [w]"= a *feminine gender* means any-thing *delectable and legitimate*!

[44] In Arabic the word "*ummah*" is a feminine, so the reference to it is thus: "this[w]!"

[45] The reference "[one-she [y]]" is because the word "*Ummah*" is feminine, as Ibid!

[46] The letter "ن" in "فاتّقون," by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يستغني عنها" which *precedes the speaker's pronoun* "ي!" The speaker's pronoun "ي" in "فاتّقون" is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي

[47] The word "تقطّع" in "فتقطّع," is *not* synonymous with "قطع!" As "تقطّع" means *severed from a multiple aspects*! In other words their *one* religion was *severed and made into many parts or sects*!

[48] That is their religion!

[49] The word "*zuboran*" has several meanings: (Psalms, books, or pieces)!

[50] The word "لدى" in "لديهم" from "لدن" is *closer* than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن," thus, "لدن" which *closer spatially and more specific*! So, "*directly and intimately for*" (them) seems to *indicate such closeness*! See اللسان!

[51] The word "غمرة" has several meanings, among them: an abyss, or a *trouble and overwhelmed ignorance*! This great *Ayah* urges *quick quitting* or *hastily leaving* them in their "غمرة" (*abyss[w] of ignorance*) until such a time, *when Allah will place on them what they deserve*!

[52] That is *habituate them* (= يستدرجهم) by He *supplying* and they are *receiving* the *khayra'ey*!

60. And who[r] *youatona* (*they*[z] *produce and fulfill the obligations*) what *aa'taw* (*they*[z] *produced and fulfilled of obligations*) and their hearts *wajelaton*[53] (*are in shudder and awe*), that they to their Lord (*are*) returnees.	وَٱلَّذِينَ يُؤۡتُونَ مَآ ءَاتَواْ وَّقُلُوبُهُمۡ وَجِلَةٌ أَنَّهُمۡ إِلَىٰ رَبِّهِمۡ رَٰجِعُونَ ٦٠
61. Those mutually vie[54] in the *khayra'te* (*desirable-traits of worthiness and goodness*), and they (*are*) for it[w] foregoers.	أُوْلَٰٓئِكَ يُسَٰرِعُونَ فِي ٱلۡخَيۡرَٰتِ وَهُمۡ لَهَا سَٰبِقُونَ ٦١
62. And not [*We*] charge a self[w] except its[w] capacity; and *ladayna*[55] (*directly and possessively from Us*) a book (*that*) pronounces by the right and they (*are*) not *yudh'lamoona*[56] (*to be wronged they*[z]).	وَلَا نُكَلِّفُ نَفۡسًا إِلَّا وُسۡعَهَاۚ وَلَدَيۡنَا كِتَٰبٞ يَنطِقُ بِٱلۡحَقِّ وَهُمۡ لَا يُظۡلَمُونَ ٦٢
63. Rather their hearts (*are*) in an abyss[w57] of this; and for them (*are*) works of less than *tha'leka* (*afar-that-it/*)[x] they (*are*) for it[w] workers.	بَلۡ قُلُوبُهُمۡ فِي غَمۡرَةٖ مِّنۡ هَٰذَا وَلَهُمۡ أَعۡمَٰلٞ مِّن دُونِ ذَٰلِكَ هُمۡ لَهَا عَٰمِلُونَ ٦٣
64. Until if We took *mutrafee*[58] (*who are luxuriated and leading very comfortable life style of*) them by the torment, *edha* (*suddenly/ surprisingly*) they louden.	حَتَّىٰٓ إِذَآ أَخَذۡنَا مُتۡرَفِيهِم بِٱلۡعَذَابِ إِذَا هُمۡ يَجۡـَٔرُونَ ٦٤
65. Let-not louden you[z] today; verily you[b] (*are*) from Us not (*to be*) succored.	لَا تَجۡـَٔرُواْ ٱلۡيَوۡمَۖ إِنَّكُم مِّنَّا لَا تُنصَرُونَ ٦٥
66. *Qad* (*already and affirmatively*) were, My *Aya'te*[w] (*Qur'anic statements*) (*being*) recited[w] on you[b] then you[c] were on your[n] heels recoiling.	قَدۡ كَانَتۡ ءَايَٰتِي تُتۡلَىٰ عَلَيۡكُمۡ فَكُنتُمۡ عَلَىٰٓ أَعۡقَٰبِكُمۡ تَنكِصُونَ ٦٦
67. *Mustakbereena*[59] (*you*[z]*: affirmably stand haughtily above submission*) by it[x60] *sa'meran*[61] (*night-confabulators*) prattle/forsake you[z].	مُسۡتَكۡبِرِينَ بِهِۦ سَٰمِرٗا تَهۡجُرُونَ ٦٧
68. Have not then they[z] pondered the say; or came (*to*) them what not[62] *ya'atee*[x] (*descended/ came to*)[x] their fathers, the [firsts] (*ancients*).	أَفَلَمۡ يَدَّبَّرُواْ ٱلۡقَوۡلَ أَمۡ جَآءَهُم مَّا لَمۡ يَأۡتِ ءَابَآءَهُمُ ٱلۡأَوَّلِينَ ٦٨
69. Or not knew they[z] their messenger, so they (*are*) for him negators/gainsayers.	أَمۡ لَمۡ يَعۡرِفُواْ رَسُولَهُمۡ فَهُمۡ لَهُۥ مُنكِرُونَ ٦٩

---

[53] The word "وجلة" means in *shudder and awe*, see البصائر!

[54] It must be pointed out here that the quickening is *not* (a) *to* or (b) *for*; as both (a) and (b) would imply they are *outside* the *khayra'te* (*good things*); while in fact they are *already within them*, only they have to vie for *higher-ranking*!

[55] The word "لدن" is *closer* than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن," thus, "لدن" which closer spatially and more specific! So, "*directly and possessively from*" (Us) seems to indicate such *closeness*! See اللسان!

[56] The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

[57] See footnote 50 regarding "غمرة" = "abyss!"

[58] The word "مترفي" in "مترفيهم" is *masculine*, *objective*, *plural noun* meaning: they who are *luxuriated and leading very easy life style*!

[59] The word "*mustakbereen*"="مستكبرين" does *not* have an exact English equivalent *per se*! It is *plural*, *masculine*, *subjective* noun, meaning: *they who disdain others and are affirmably self-exalters and arrogating self-pridefulness*. Hence, we *transliterate* and *parenthetically explain*!

[60] That is by The Sacred House!

[61] The word "سامرا" means *he who stays at night casually talking*! However, although "سامرا" is in the *singular*, *figuratively* it denotes plural too, i.e. *all* of the *night-confabulators* involved in the *scornful talk* abut *The Qur'an* or *The Prophet*! See اللسان and القرطبي!

[62] The word "not"= "لم" in Arabic changes the following *future-tense* verb in to a *past tense*!

70. Or say they[z] by him a *jennaton* (*insanity/stroke of Jinn*)[w]; rather came [*he*] by the right; and most (*of*) them for the right (*are*) dislikers.	أَمۡ يَقُولُونَ بِهِۦ جِنَّةُۢۚ بَلۡ جَآءَهُم بِٱلۡحَقِّ وَأَكۡثَرُهُمۡ لِلۡحَقِّ كَٰرِهُونَ ٧٠
71. And had *ettaba'a* ([*he*] *closely-followed*) The Right[63] their *ahwa*[64] (*tendentious likings*), surely the Heavens[w] (*would have*) corrupted-she[y] and the Earth[w] (*too*) and who[p] (*are*) in them[y] (*too*); rather *aa'tayna* (*We accorded*) them by their *thekre* (*Qur'an/repute/homage*); so they (*are*) *a'n* (*regarding*) their *thekre* (*are*) shunners.	وَلَوِ ٱتَّبَعَ ٱلۡحَقُّ أَهۡوَآءَهُمۡ لَفَسَدَتِ ٱلسَّمَٰوَٰتُ وَٱلۡأَرۡضُ وَمَن فِيهِنَّۚ بَلۡ أَتَيۡنَٰهُم بِذِكۡرِهِمۡ فَهُمۡ عَن ذِكۡرِهِم مُّعۡرِضُونَ ٧١
72. Or [*you*[s]] ask them a tribute/bounty; then your[t] Lord's tribute/bounty (*is*) *khayron* (*choicer/superior-/worthier*) and He (*is*) *khayro* (*i.e. =khayron*) (*of*) the *ra'zeqeena*(*giverof:provision/victuals for sustenance/rain*).	أَمۡ تَسۡـَٔلُهُمۡ خَرۡجٗا فَخَرَاجُ رَبِّكَ خَيۡرٞۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٧٢
73. And verily you[g] surely invite them to *Sseratten* (*single specific Path*) straight.	وَإِنَّكَ لَتَدۡعُوهُمۡ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ٧٣
74. And verily who[r] not believe they[z] by the Hereafter[w] *a'n* (*off*) the *Sseratte* (*road/way*) surely (*are*) *na'keybona* (*swervers/stragglers/deviators*).	وَإِنَّ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱلۡأٓخِرَةِ عَنِ ٱلصِّرَٰطِ لَنَٰكِبُونَ ٧٤
75. And had *ra'hemna*[65] (*We mercy-given*) them and doffed We what (*is*) by them of *dhurren* (*persistent distress*) surely they[z] (*would have*) obstinated in their tyranny addling they[z].	۞ وَلَوۡ رَحِمۡنَٰهُمۡ وَكَشَفۡنَا مَا بِهِم مِّن ضُرّٖ لَّلَجُّواْ فِي طُغۡيَٰنِهِمۡ يَعۡمَهُونَ ٧٥
76. And *laqad* (*verily, already and affirmatively*) We took them by the torment then neither *istakano*[66] (*quiescently submitted they*[z]) for their Lord and nor supplicate they[z].	وَلَقَدۡ أَخَذۡنَٰهُم بِٱلۡعَذَابِ فَمَا ٱسۡتَكَانُواْ لِرَبِّهِمۡ وَمَا يَتَضَرَّعُونَ ٧٦
77. Until if We opened on them a door having severe torment, *eddha* (*suddenly/surprisingly*) they (*are*) in it[x] *mublesoona*[67] (*ones that are nonplused*).	حَتَّىٰٓ إِذَا فَتَحۡنَا عَلَيۡهِم بَابٗا ذَا عَذَابٖ شَدِيدٍ إِذَا هُمۡ فِيهِ مُبۡلِسُونَ ٧٧
78. And He Who established for you[b] the hearing and the *abssa'ra* (*insights/discernments*) and the *af'edata*[68] (*keen-preoccupation of the hearts*) little when[o] you[z] thank.	وَهُوَ ٱلَّذِيٓ أَنشَأَ لَكُمُ ٱلسَّمۡعَ وَٱلۡأَبۡصَٰرَ وَٱلۡأَفۡـِٔدَةَۚ قَلِيلٗا مَّا تَشۡكُرُونَ ٧٨

[63] Here "*The Right*," means (and Allah knows best) Allah, as "**الحق**"= "*The Right*," is one of His names!

[64] The word "**هوى**," translated as "(*tendentious*) liking," which *in and of itself* could be *good* or *bad noble* or *vile*! The Messenger (SAWS) says that *believe not anyone of you until his* "**هوى**" *agrees with what I came with*, i.e. the *Qur'an* and *Hadeeth*.

[65] The word "**رحمة**" = "*mercy*" in Arabic "**رحمة**" is *unlike* its English equivalent, in that "**رحمة**" can be *conjugated* into *verbs* of the past, present, future, active, passive, etc! As in this case, it is constructed in the past-tense for the masculine plural! There is no way to exactly render this in English *per se*! So the closest is to possibly say: "except what mercy-gave my Lord," thus introducing the idea of "mercy-given" which the Arabic text does not really say *per se*! The Arabic says, as if to say: *We mercied* them" which cannot be said in correct English, as there is *no* such word as "*mercied*!"

[66] The word "**استكانوا**" involves several facts: *submission*, *quiet and remaining still*! See **الهادي!** So *submission* by itself *suffices not*, hence the prefix of *quiescently*!

[67] The word "**مُبلِسون**" based on "**أبلس**," *masculine plural noun* meaning: *ones who suddenly became nonplus*!

[68] The Arabic word "**الأفئدة**" is plural of "**فؤاد**" = keen-preoccupation of the heart!

79. And He Who *thara'a* ([*He*] *created/propagated/-manifested*) you[b] in the Earth[w] and to Him you[z] (*are to be*) thronged.	وَهُوَ ٱلَّذِى ذَرَأَكُمْ فِى ٱلْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ٧٩
80. And He Who quickens and [*He*] deadens;[69] and for Him (*is*) variation (*of*) the night and the day; do then not you[z] cerebrate.	وَهُوَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ وَلَهُ ٱخْتِلَٰفُ ٱلَّيْلِ وَٱلنَّهَارِ ۚ أَفَلَا تَعْقِلُونَ ٨٠
81. Rather said they[z] like what said the [firsts] (*ancients*).	بَلْ قَالُوا۟ مِثْلَ مَا قَالَ ٱلْأَوَّلُونَ ٨١
82. They[z] said: is if we died and we were *tora'ban* (*crushed sand*) and bones, are we truly *mub'oothoona* (*ones to be resurrected*).	قَالُوٓا۟ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَبْعُوثُونَ ٨٢
83. *Laqad* (*verily, already and affirmatively*) we (*had been*) promised, we and our fathers, this of before; *en* (*not*) this except the [firsts'] (*ancients'*) fables.	لَقَدْ وُعِدْنَا نَحْنُ وَءَابَآؤُنَا هَٰذَا مِن قَبْلُ إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ٨٣
84. Let-say[*you*[s]]:for whom[p] (*is*) the Earth[w] and whom[p] ever (*are*) in it[w] *en*(*if*) you[c] were (*to*) know.	قُل لِّمَنِ ٱلْأَرْضُ وَمَن فِيهَآ إِن كُنتُمْ تَعْلَمُونَ ٨٤
85. They shall say: for Allah; let-say [*you*[s]]: do then not you[z] reminisce.	سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَذَكَّرُونَ ٨٥
86. Let-say [*you*[s]]: Who (*is*) Lord (*of*) the Heavens[w] [the] seven and Lord (*of*) The *Arshe*[70] (*Throne of Kingship*) The Great.	قُلْ مَن رَّبُّ ٱلسَّمَٰوَٰتِ ٱلسَّبْعِ وَرَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ٨٦
87. They shall say: For Allah; let-say [*you*[s]]: do then not *tattaqoona*(*you reverentially guard not to displease Allah*).	سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَتَّقُونَ ٨٧
88. Let-say [*you*[s]]: Who (*is*) by His Hand[w71] (*is*) every thing's *malakooto* (*enormous permanent proprietor-ship*)[72]; and He havens and not (*to be*) havened over Him, *en*(*if*) you[c] were knowing you[z].	قُلْ مَنۢ بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِن كُنتُمْ تَعْلَمُونَ ٨٨
89. Shall say they[z]: For Allah; let-say [*you*[s]]: so where-from[73] (*are to be*) bewitched you[z].	سَيَقُولُونَ لِلَّهِ ۚ قُلْ فَأَنَّىٰ تُسْحَرُونَ ٨٩
90. Rather *a'tayna* (*We accorded*) them by the right; and verily they (*are*) surely liars.	بَلْ أَتَيْنَٰهُم بِٱلْحَقِّ وَإِنَّهُمْ لَكَٰذِبُونَ ٩٠
91. Neither *ittakhatha*[74] (*took and made*) Allah of a child and nor [was] with Him of an *elahen* (*a deity*), hence surely (*would have*) gone each *elahon* by what created	مَا ٱتَّخَذَ ٱللَّهُ مِن وَلَدٍ وَمَا كَانَ مَعَهُۥ مِنْ إِلَٰهٍ ۚ إِذًا لَّذَهَبَ كُلُّ إِلَٰهٍ

[69] The word "أمات," in "يُميت" is the transitive verb to deprive of life! See *Merriam Webster's Unabridged Dictionary*!
[70] See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word!
[71] Some maintain that the "hands" are *symbols* of divine Might or Power!
[72] The word "ملكوت"= "الملك مع العظمة و الديمومة," i.e. the enormous permanent proprietorship!
[73] The word "أنّى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where!
[74] The word "إتّخذ" from "الإتّخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is always taking *and making some-thing* of what was taken! Thus, it is *not* just the mere *taking*!

(*that deity*) and surely (*would have*) superseded some (*of*) them over some; *subhana*[75] (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Allah *amma* (*off*) what describe they[z].	بِمَا خَلَقَ وَلَعَلَا بَعْضُهُمْ عَلَىٰ بَعْضٍ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يَصِفُونَ ﴿٩١﴾
92. Knower (*of*) the invisible and the visible; so *ta'aala* (*ever elevated* [*He*]) *amma* (*regarding*) what they[z] partner (*deities with Him*).	عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٩٢﴾
93. Let-say [*you*[s]]: my Lord if surely[76] [*You*[s]] assuredly show me what they[z] (*are being*) promised.	قُل رَّبِّ إِمَّا تُرِيَنِّى مَا يُوعَدُونَ ﴿٩٣﴾
94. My Lord: then let-not make me [*You*[s]] among the people, the *dha'lemeena*[77] (*injustice-doers*).	رَبِّ فَلَا تَجْعَلْنِى فِى ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٩٤﴾
95. And verily We (*are*) on showing you[g] what We promise them surely *Qadiroona*[78] (*We-Who are capable of: giving/ doing/ enforcing/ or influencing*).	وَإِنَّا عَلَىٰٓ أَن نُّرِيَكَ مَا نَعِدُهُمْ لَقَٰدِرُونَ ﴿٩٥﴾
96. Let-push/propel [*you*[s]] by which[u] it[w] (*is*) *ahsa'no*[79] (*perfecter and beautifuler*) the *sayye'aa'ta* (*demeritorious-deed*)[w]; We (*are*) knowinger by what they[z] describe.	ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ ٱلسَّيِّئَةَ ۚ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٦﴾
97. And let-say [*you*[s]]: my Lord, [*I*] refuge by You[g] from the Satans' *hamaza'te*[80] (*nudging-whispers*)[w].	وَقُل رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَٰتِ ٱلشَّيَٰطِينِ ﴿٩٧﴾
98. And [*I*] refuge by You[g] [*my*] Lord that *yahdhara* they[z] (*attended at predetermined time and place*) [*to me*].	وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ ﴿٩٨﴾
99. Until if comes (*to*) an *ahada*[81] (*a lone/ any-one*) (*of*) them the death, said [*he*]: my Lord, let-[*You*[s]] return [*me*][82].	حَتَّىٰٓ إِذَا جَآءَ أَحَدَهُمُ ٱلْمَوْتُ قَالَ رَبِّ ٱرْجِعُونِ ﴿٩٩﴾
100. *La'alla* (*craving currently unavailable deed that/ perhaps*) I work righteously in what I left; not-at-all,[83] verily it[w] (*is*) a word[w] he (*is*) its[w] sayer; and from beyond[84]	لَعَلِّىٓ أَعْمَلُ صَٰلِحًا فِيمَا تَرَكْتُ ۚ كَلَّآ ۚ إِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَا ۖ وَمِن

---

[75] The word "*subhana*"= "سبحان" has *no* English equivalent! Wherever this word, or its grammatical *inflections* (such as "سبخانك" or "سبحانه") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*! So, we can render "*subhana*"= "سبحان" concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*!

[76] The word "إمّا" = "إن و ما," i.e. "إن" and "ما," each is a conditional particle, so gathering *two conditionals* is for *emphasis* or *intensity*! See القرطبي!

[77] The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice!" See the *Lexicon* attached to this *Translation*!

[78] The word "قادرون" is *masculine, plural, subjective noun*, meaning: (1) *Causers of Fate*, (2) *We-Who are capable of: giving, doing, enforcing, or influencing*!

[79] There is no English word for أحسن =*ahsane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

[80] The word "همزات" means *nudging-whispers*, as they are whispers that pester by "*nudging*" to do the wrong!

[81] See the *Lexicon* attached to this *Translation* regarding "أحد!"

[82] The letter "ن" in "ارجعون," by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يُستَغنى عنها" which *precedes the speaker's pronoun* "ي!" The speaker's pronoun "ي" in "ارجعون" is *omitted*, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*)! See إعراب القرآن، لمحمود صافي

[83] The word "كلا" is an article of negation particularized for deterrence and prevention!

[84] The word "وراء" in "ورائه' means:
(1) "القدآم أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلا: و يذرون وراءهم ألآخرة."
(2) "بعد الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة."

them *barza'khon*[85] (*invisible-barrier*) to a day (*to be*) resurrected they^{z}.	وَرَآئِهِم بَرۡزَخٌ إِلَىٰ يَوۡمِ يُبۡعَثُونَ ﴿١٠٠﴾
101. So if (*had been*) blown in the horn, then no lineage among them then-day and not mutually query they^{z}.	فَإِذَا نُفِخَ فِى ٱلصُّورِ فَلَآ أَنسَابَ بَيۡنَهُمۡ يَوۡمَئِذٍ وَلَا يَتَسَآءَلُونَ ﴿١٠١﴾
102. So whoever heavyed-she^{y} his weights^{x} then those they (*are*) the thrivers.	فَمَن ثَقُلَتۡ مَوَٰزِينُهُۥ فَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ﴿١٠٢﴾
103. And whoever lightened-she^{y} his weights^{x} then those who^{r} lost they^{z} their selves, in Hell^{w} immortals they^{z} (*are*).	وَمَنۡ خَفَّتۡ مَوَٰزِينُهُۥ فَأُوْلَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓاْ أَنفُسَهُمۡ فِى جَهَنَّمَ خَٰلِدُونَ ﴿١٠٣﴾
104. *Talfaho* (*scorches/mildly burns*)^{w} their facesThe Fire^{w} and they (*are*) in it^{w} grimacers/scowlers.	تَلۡفَحُ وُجُوهَهُمُ ٱلنَّارُ وَهُمۡ فِيهَا كَٰلِحُونَ ﴿١٠٤﴾
105. Have not been My *Aya'te*^{w} (*Qur'anic statements*) (*had been/being*) recited on you^{b} then you^{c} were by it^{w} denying.	أَلَمۡ تَكُنۡ ءَايَٰتِى تُتۡلَىٰ عَلَيۡكُمۡ فَكُنتُم بِهَا تُكَذِّبُونَ ﴿١٠٥﴾
106. Said they^{z}:our Lord,overcame us our misfortune^{w} and we were people strayers.	قَالُواْ رَبَّنَا غَلَبَتۡ عَلَيۡنَا شِقۡوَتُنَا وَكُنَّا قَوۡمًا ضَآلِّينَ ﴿١٠٦﴾
107. (*O*,) Our Lord: let-exit us [*You*^{s}] from it^{w}; then *en* (*if*) returned we then verily we (*would be*) *dha'lemoona* (*injustice-doers*).	رَبَّنَآ أَخۡرِجۡنَا مِنۡهَا فَإِنۡ عُدۡنَا فَإِنَّا ظَٰلِمُونَ ﴿١٠٧﴾
108. Said [*He*]: *ekhsao* (*let-you*^{z} *be: spurned/contemptible*) in it^{w} and let-not talk you^{z} [*to Me*][86] .	قَالَ ٱخۡسَـُٔواْ فِيهَا وَلَا تُكَلِّمُونِ ﴿١٠٨﴾
109. Verily it^{x} [was] a team of My *eba'de* (*worshippers/submitters/slaves*) saying: (*O*,) our Lord we believed so let-forgive [for] us[*You*^{s}] and *erham* (*let-mercy-give*) us [*You*^{s}] and You^{s} (*are*) *khayro* (*choicer/superior-/worthier*) (*of*) the *raheemeena* (*iterative mercy givers*).	إِنَّهُۥ كَانَ فَرِيقٌ مِّنۡ عِبَادِى يَقُولُونَ رَبَّنَآ ءَامَنَّا فَٱغۡفِرۡ لَنَا وَٱرۡحَمۡنَا وَأَنتَ خَيۡرُ ٱلرَّٰحِمِينَ ﴿١٠٩﴾
110. Then *ittakhathto*[87] (*you*^{z} *took and presumed*) them scoffingly until *ansawkum* (*they*^{z} *caused you*^{z} *to forget*) My *thekro* (*Qur'an/message*) and you^{c} were of them laughing[88] (*scornfully*).	فَٱتَّخَذۡتُمُوهُمۡ سِخۡرِيًّا حَتَّىٰٓ أَنسَوۡكُمۡ ذِكۡرِى وَكُنتُم مِّنۡهُمۡ تَضۡحَكُونَ ﴿١١٠﴾
111. Verily I (*have*) requited them today by what *ssabaro* (*held on patiently*) they^{z}, verily they (*are*) the winners.	إِنِّى جَزَيۡتُهُمُ ٱلۡيَوۡمَ بِمَا صَبَرُوٓاْ أَنَّهُمۡ هُمُ ٱلۡفَآئِزُونَ ﴿١١١﴾

---

(3) **ولد الولد**. So, here (1) or (2) could apply!

[85] The word "**برزخ**" is an "*invisible-barrier*!"

[86] See footnote 80 above only here regarding **تكلّمون**!

[87] The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore,"**إتّخذ**" is *always* taking *and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

[88] It must be noted here with respect to the word "**ضحك**" which bears *different* meaning depending on its use *with other prepositional particles*, *natural bodies*, or if it is *standing by itself*! Thus (1) standing by *itself* "**ضحك**" = " **فتح فاه و أخرج صوتا مظهرا السرور** ," (2) whereas "**ضحك منه**" = "**سخر منه**," (3) "**ضحك عليه**" = "**هزئ به**," (4) " **ضحك السحاب و الزهر و العشب و ضحكت الأرض**" = "**برق السحاب والزهر انشق و تفتق و العشب استبان والارض بدا نبتها**!" In this great *Ayah*, "**منها يضحكون**" = "**منها يسخرون**," "*laughing*" *scornfully*!

112. Said [*He*]: how-long[89] (*have*) you[c] waited in the Earth[w] a number (*of*) years[w].	قَـٰلَ كَمْ لَبِثْتُمْ فِى ٱلْأَرْضِ عَدَدَ سِنِينَ ﴿١١٢﴾
113. Said they[z]: we waited a day or some (*of*) a day, so let-ask [*You*[s]] the counters.	قَالُوا۟ لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسْـَٔلِ ٱلْعَآدِّينَ ﴿١١٣﴾
114. Said [*He*]: *en* (*not*) waited you[c] except a little; had surely knowing you[c] were.	قَـٰلَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ۖ لَّوْ أَنَّكُمْ كُنتُمْ تَعْلَمُونَ ﴿١١٤﴾
115. Have then reckoned you[c] that only We created you[b] *abathan* (*uselessly/frivolously*) and that you[b] (*are*) to Us not (*to be*) returned.	أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَـٰكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾
116. So *ta'aala* (*ever elevated*[*He*]) Allah, The King, The Right, no an *elaha* (*a deity*) except Him, Lord (*of*) The *Arshe*[90] (*Throne of Kingship*) The *Kareeme*[91] (*bounty-Giver, Ennobler and Enabler of multiple useable traits*).	فَتَعَـٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ ۖ لَآ إِلَـٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ ٱلْكَرِيمِ ﴿١١٦﴾
117. And whoever [*he*] invokes with Allah another *elahan* (*deity*), no proof for him by it[x]; so verily only his account (*is*) *enda* (*by munificence of/by Rule of*) his Lord; verily it[x92] prosper not the unbelievers.	وَمَن يَدْعُ مَعَ ٱللَّهِ إِلَـٰهًا ءَاخَرَ لَا بُرْهَـٰنَ لَهُۥ بِهِۦ فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ ٱلْكَـٰفِرُونَ ﴿١١٧﴾
118. And let-say [*you*[s]]: my Lord, let-forgive [*You*[s]] and *erham* (*let-mercy-give* [*You*[s]]) and You[s] (*are*) *khayro* (*choicer/superior/worthier*) (*of*) the *rahemeena* (*iterative mercy givers*).	وَقُل رَّبِّ ٱغْفِرْ وَٱرْحَمْ وَأَنتَ خَيْرُ ٱلرَّ ٰحِمِينَ ﴿١١٨﴾

[89] The word "كم" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*!"
[90] See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word!
[91] The word "*kareem*"="كريم" is a *subjective*, *singular*, *masculine noun*! It has *no* exact English equivalent, as explained in the lengthy footnote 28 of the *Introduction*! Summarily: *Giver bounteously, Ennobling, Enabler* of *multiple useable traits*!
[92] The pronoun "هـ" in "إنّه" refers to "الحق," a *masculine* gender in Arabic, hence "*it* x!"